

**BIRGIT KRAWIETZ**  
UNIVERSITÄT TÜBINGEN

## **Ibn Qayyim al-Jawzīyah: His Life and Works\***

There is hardly another Muslim Mamluk polymath of such standing who at the same time is best known as the student of someone else. Despite his own extraordinary scientific output, Ibn Qayyim al-Jawzīyah (1292–1350) was Taqī al-Dīn Aḥmad Ibn Taymīyah's (1263–1328) most famous and important student. Even centuries later, he is still primarily known and defined by his relation and service to his master, whose works he compiled and whose legal doctrines and hermeneutical and theological convictions he defended. While Ibn Taymīyah led a life characterized by conflict on several fronts, Ibn Qayyim al-Jawzīyah—with the exception of a few incidents—was a rather bookish man who preferred pious scientific endeavors to confrontations of any kind.

### **BIOGRAPHICAL SKETCH**

The full name of this scholar in the shadow is Abū 'Abd Allāh Shams al-Dīn Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa'd ibn Ḥarīz ibn Makkī Zayn al-Dīn al-Zur'ī al-Dimashqī al-Ḥanbalī, known as Shams al-Dīn Ibn Qayyim al-Jawzīyah, or simply Ibn al-Qayyim. It is, however, wrong to say Ibn al-Qayyim al-Jawzīyah, since the element "Qayyim" is the first part of a genitive clause. Being in the *status constructus*, "Qayyim" takes no article.<sup>1</sup> Nevertheless, this is a frequent mistake. The article, however, returns when one uses the short version Ibn al-Qayyim. Ibn al-Qayyim's father, Abū Bakr, took care of the Damascene Jawzīyah madrasah, so that the term means nothing more than "son of the superintendent (*qayyim*) of the Jawzīyah."<sup>2</sup> There is no need to dwell in this article on the numerous other elements of his name.<sup>3</sup> Suffice it to mention his *nisbah* al-Zur'ī

---

©Middle East Documentation Center. The University of Chicago.

\*This article is a by-product of my splendid isolation in the stacks of Harvard's marvelous Widener Library. My research there in 2000–3 was made possible by the German Research Community, the "Deutsche Forschungsgemeinschaft" or DFG. I am indebted to the DFG and its anonymous expert advisors for a Heisenberg Grant, including two years abroad. I would also like to thank the students of my block seminar at Tübingen University in the winter term 2004/05 for providing a testing ground for this overview and discussing its principal ideas.

<sup>1</sup>Aḥmad Māhir Maḥmūd al-Baqarī, *Ibn al-Qayyim min Āthārihi al-'Ilmīyah* (Beirut, 1984), 4.

<sup>2</sup>Burhān al-Dīn Ibrāhīm Ibn Muflīh, *Al-Maqṣad al-Arshad fī Dhikr Aṣḥāb al-Imām Aḥmad*, ed. 'Abd al-Raḥmān ibn Sulaymān al-Uthaymīn (Riyadh, 1990), 1:265.

<sup>3</sup>Minute details concerning his names are already given in Bakr ibn 'Abd Allāh Abū Zayd, *Ibn*





































































































